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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

WILMINGTON ORPHAN ASYLUM.

No appeal issued from these Rooms has met with so prompt a response as the one for this asylum. The appeal first appeared March 22nd, and by April 10th $1,600 was pledged. At this last date, a donor, whose name we are not at liberty to give, requested the privilege of assuming the payment of the whole cost of establishing the asylum!

We are gratified, but not surprised, at this result; for where, in the whole range of human destitution, is there a class that so urgently appeals to our sympathies as the children of these colored people, made orphans by the hardships of war and the ravages of disease? They can hope for no aid from the embittered whites around them, nor from the people of their own color, who generally lack the necessaries of life for themselves. The Government does not reach them, and our teachers at the South have no room in their homes for them. They must die of hunger and exposure, or have asylums opened for them.

The correspondence of these Rooms during the past year, reveals several localities, where the same demand and the same facilities are presented as at Wilmington, for the opening of these asylums.

We believe there are many benovelent persons who will esteem it a privelege to aid still farther in such works of mercy. To give the opportunity to such, we append the following reliable and interesting statements from the pen of Rev. E. P. Smith, Dist. Sec. of this Association. We shall authorize the beginning of the proposed enterprise at Atlanta, relying upon the charitable and humane, for the *special* contributions that will be needed.

ATLANTA, April 1866.

I am very glad to see the action of the Association relative to an Orphan Home at Wilmington, N. C. for colored children. I do not think we should be filling our trust as a missionary association for these people if we did not bring such manifest want directly to the notice and benevolence of the churches. And that is exactly what I propose to do for Atlanta. All the reasons urged for Wilmington apply here, and I believe with greater force.

The Contraband Camp supported here by the Freedmen's Bureau has been broken up and all the refugees scattered, except a few who are old and broken down, and the children of those who have died of small pox during the winter, and the children of soldiers who have died in the war. These orphans, about one hundred in number, are in a most pitiable condition. Some of them have been taken in and sheltered by the colored people who have but little more than they. Others wander about the town, stopping at any hut or shanty where they can get in for a night's lodging. Others are still at the Con-

traband Camp, in the huts built by the 20th A. C.; little fellows from ten months to eight years old living on hard tack and salt pork, and nobody in the wide world to care for them but the Government. A Sergeant from the Freedmen's Bureau brings their rations, and some of the broken down aunties who are still lingering and waiting to die, hobble about and, as they say, "nuss' em the best they can." I looked in at one of the log shanties—no floor—a few rags and blankets for a bed on the ground, and no other furniture or comfort of any name or kind in the house. "Who lives here?" I asked. "We all," said a little girl seven years old, standing beside her brother, four years old, who was sitting on the ground holding between his feet another brother ten or twelve months old. "And who is we all?" "We and brother and baby." "Where's your mother?" "She's done and dead." "And your father." "Dun no."

There is no provision by the State for these outcasts, and if there were, it would probably be such as to bring them the nearest possible to the condition of former times, when black babies had a market value. They cannot now be sent to homes. Some are not old enough, and for the others it takes time to find good homes. Besides, they are constantly turning up—nearly every day there is a new case of orphanage.

In other towns around there is a similar destitution. What shall be done for them? The commonest dictates of humanity say they must be fed and sheltered. The Bureau offers to continue their rations, which may be so exchanged as to furnish sufficient proper food. We have three large chapel tents which can be rendered comfortable for the summer.

We can find among the old women those who can, under a matron, do a mother's part for the children and get a home for themselves at the same time.

Before cold weather comes again we can put up buildings for a home. Once under shelter and proper care we can save these little ones from suffering and find good homes for them and others that will be sure to fall into our hands. I have little doubt that under such an Institution, we can at very slight expense after the first outlay provide for three to five hundred children each year who otherwise will have no care, and this will continue and grow from year to year till something better takes its place.

We want now to insure these results some $2,000. If I were sure of that we would have the land purchased, the canvas houses up, and the little ones gathered to-morrow.

I said that I thought the claim of these people stronger than for most Southern cities. No city was destroyed like this. The colored people suffer as much as the whites from high rents. Many of these are from families impoverished by the "grand march." Many of these left their masters with only the clothes on their backs. They are just beginning life with nothing but their hands. They have homes to make, children to find and supply with books, churches to support, and this with the whole frame work of society against them, and yet it is surprising to see how cheerfully they take hold of their difficulties and how ready they are to help one another to the last dollar. Many an orphan child has found shelter and food, where the supply was very scanty for the children already in the house. In early winter, the small pox raged in this city, and among the refugee negroes in the Contraband Camp wrought a frightful work of death. The mortality was greatly aggravated by the want of nurses—the colored citizens of Atlanta held a meeting, formed a Relief Association and appointed a committee to raise $200 per month and hire nurses for these colored strangers suffering outside the city. I saw the committee as they were coming from the monthly meeting a few days since. A barber, a drayman, a day laborer and two preachers, also day-laborers. I asked if they had raised the $200 for March. "We had only $160." "What did you do for the balance?" "We gave our notes for thirty days." And that remember from men with families whom they where barely supporting from day to day. The man who gave me this answer could not sell all his clothes, from his hat to his boots, for a dollar and a half.

It is for orphans among a people so poor and so generous, that I lay in my plea for the $2,000. Shall it be in vain?

TEACHERS' CORRESPONDENCE.

There are several aspects which the letters of our teachers and missionaries present, from which different impression will be received, and different lessons taught. The most natural and obvious method is the one we have generally adopted, publishing them, as we read the letters of friends, as a whole, for the varied facts and features they furnish or present. Pursuing this course, however, with the correspondence of the nearly three hundred workers in the field, we can select, with our limited space, but a small portion of what we receive, and would be glad to publish.

To remedy somewhat this necessity and at the same time add, perhaps, a little variety to our columns, we propose, now and then, to make selections, containing particular facts or special references which, with a word of introduction or explanation, may represent a large number, and be equally or more interesting and instructive.

EASTERN SHORE, VA.

Gov. Wise was, for thirty years, one of Virginia's famous men. His famous declaration, in the House of Representatives, that he thanked God that he represented a district in which there was not a newspaper published, has excited no little merriment and remark. It surely is but a laudable curiosity that prompts the wish to know something of the people thus *represented* before Congress and the nation.

The two counties, Accomac and Northampton, thus made notorious, are situated between the Atlantic and the Chesapeake, and popularly called the Eastern Shore. They have been recently and quite providentially visited and explored by two of our female missionary teachers, who, being unexpectedly excluded from a place for which they were commissioned, listened to the Macedonian cry coming over that beautiful bay, and ventured to enter the dark region from which not only newspapers but almost every other humanizing influence has been excluded.

The pioneer experience of these ladies, in their work of exploration and establishing a school, is full of incident and interest. We can make room for two or three extracts.

On the 2nd of March we started for Franktown, and here we are on the 5th, at the house of the nephew of Gen. Wise. You are not particular to know the complexion of his face. We shall probably stay here for board, until we can get a room or two to keep house. There is not a soldier here to protect us, and I do not think we need any, although this is considered the most disloyal district in Virginia—the district Henry A. Wise represented when he "thanked God there was not a newspaper in his district." This place has no colored church. I had a paper given me by Capt. P——, to take possession of an old school-house, that we cannot use until repaired. As he gave me no instructions, I thought it best to call upon a leading rebel, and inquire concerning the place. He told us that the land it stood upon was his, and the school-house belonged to the County —that I could call upon the Commissioners, &c. We had a good deal of talk; he pretended to want to oblige us, yet he objected to everything we proposed, as being out of his power. I told him that do what he would, we should not quarrel with him, but would do our whole duty. We shall have that school house prepared for us, and the people will try and purchase a piece of land, on which to build a church, and a house for us. The church will serve for a school-house. There was no church or place, in which to have a gathering yesterday (Sabbath). Mr. M———, for such is the name of our host, was going to Drummondstown, to church—a distance of twenty-four miles. Knowing that we could not go very soon again to see the people, we felt justified in going with him. The people were overjoyed to see us, at Pankentigue, twelve miles from here. At each place, the people were sure we were most wanted there, and begged us to come. We told them we must stay with the weakest party, and help them to get along; that we wished also to take in our special care Bird's Nest, about three miles from Franktown, and teach school there also. The last two never had a teacher—of the first two, one had a teacher two months, and the other had one of the colored young men to teach them some. There are a goodly number of towns that would be glad to have a teacher, but I don't know that fifty, (the average number of pupils we require for a teacher) would be found near enough the school. Very many live in the woods. Old and young were greatly in want—they were in rags. There are many

mothers who have five or six children, and cannot find them decent clothes, with the small sum of money they get for their work. Then again, there are very respectable looking ones in each place; some of their houses are very neat.

It is surely heroic in these two ladies, single-handed and alone, only as their trust is in God, to enter such a field and grapple with difficulties and an opposition so great. Shall not they who are permitted to remain at home, dwelling in their ceiled houses, not only give them their admiration, sympathy and prayers, but share with them, by their generous contributions to the cause, their sacrifices?

STAUNTON, VA.

In the subsequent article the writer alludes to his use of Solomon's rule of *discipline*, as in his esteem the wisest and most effective. It is to be added, however, that teachers at the South, as at the North, differ in theory and practice upon the subject. There, as here, much depends on the individual tact of the teacher, much on the material with which he has to deal, and much, more than is generally recognized, on what *happens* to be the "fashion," or the *esprit du corps* of the hour. For it does not follow, because a given teacher of a given school can report only three or four instances of falsehood in a term, that her successor would be as fortunate with the same school, or she herself during another term, or that lying lips have ceased to be a legitimate fruit of *depravity*. Still it is a fine experiment and a grand success, when a teacher can send such a report as the following: much to her credit, and an inducement to others to go and do likewise, *if they can*.

I had partly expected to find the children dishonest and untruthful; and other and more experienced teachers strengthened the feeling. Either I have been more fortunate in my scholars, or my plan of trusting them without tempting them, is a success, for I have not found a single instance of theft, and but three or four of falsehood. From the first, I have tried to teach them how wrong both were; while of every case of falsehood, I have made an example. They prize highly my confidence in them; one of my most trying scholars said to me one day, "Miss D———, I have never told you a story, and I never mean to, for then you wouldn't *trust* me any more, nor believe me." Some days ago, I took to school a number of printed cards, as rewards for the children, all I had, I supposed. I left them on a little shelf close to the children's seats. After a day or two, I went to get some from the box in which they were kept, and to my surprise, found not more than half as many as I thought I had brought up. I felt so confident that I said to the scholars, "I'm afraid some of my little girls have been taking some of my tickets. It makes me feel very sorry to think so, for I felt I could trust them. I made some inquiries, but eager denials were all I received. When I came home, to make certain, I looked where I had been in the habit of keeping them, and there to my surprise, found all that I had lost. I felt greatly mortified and sorry, and I determined to apologise the Monday next, but before then, one after another would drop in and ask me, in Sunday school, "Did you find your cards?" And, "Oh! I am so glad;" when I said, "Yes." "I couldn't bear to have you think me a thief." 'I lay awake thinking about it last night; it troubled me so;" were remarks by different children. All seemed so relieved. I felt as if I could never suspect them again. Calling on the mother of some of my children the other day, little Annie said to me: "I never tell a story now without thinking of you.' "Why, Annie," said I, "do you ever tell stories?" "Sometimes, but I try not to." "Yes," said her mother, "she has improved greatly, for now, if she tells a story, she often says, 'I'll take that back, it isn't true.'"

So our work here has its fruits, even now, and we believe that the harvest of which the first fruits are now given, will be a very bounteous one. But not unto us be the glory. It is God's work, and it is indeed marvellous in our eyes.

WILMINGTON, N. C.

One of the great wants of our work is *educated* young men, especially those en-

gaged in a course of preparation for the ministry. There is here for such, a most promising field "white for the harvest," "a great door and effectual" opened. Not only for the good they may hope to do for others, but for that they may hope to do for themselves, should they listen to this call. Indeed we can hardly conceive of a more hopeful agency towards that practical wisdom so essential to ministerial success, than is here presented.

Nor alone does the voice of duty or personal profit invite. There is a pure and exquisite pleasure to be found in this work, that few other forms of christian effort afford. At least such is the almost universal and unvarying testimony of those who have made the trial, as these pages have hitherto abundantly indicated. Pointing in the same direction are the following extracts from the Reports for February of a member of the Union Theological Seminary of this city, who must have an uncommonly successful ministry before him if *any* subsequent year in his Master's service shall witness greater good accomplished than does the current year of his engagement in the Freedmen's Schools.

Concerning his Day School he thus writes:

The month past has been in results the most satisfying of the three which my pedagoical regime has covered. As the accompanying figures tell you, the average attendance has been a trifle below the mark for January. This is for the most part consequent upon the withdrawal of thirty pupils to form a new Primary school under Miss M's. supervision.

Although our school has been of a seemingly most unwieldy size, and the session room but meanly adapted to its office, yet I believe that, without just suspicion of vanity, I can report a progress which is at once a joy and an encouragement to me. My school has reached a state of discipline, for which I had scarce a faint hope when, three months sice, I assumed the (so-called) *command* of the most chaotic mob of children ever misnamed a school. In the matter of discipline the rule of Solomon has been my model; and I have learned that, in a Freedman's school-room, any wisdom save his is folly.

The children sing with a spirit and sweetness that is heart satisfying. I defy any northern skeptic to spend an hour in my school and depart unconvinced that southern negroes are endowed with not merely common but very noble manhood.

Concerning a class of young men in his Night School he writes:

This little school is a very oasis in the desert. I do not by this mean to imply that the field here is generally a barren one, for fact would warrant no such estimate, yet I feel no humiliation in owning to a greater zest in the instruction of this choice circle of intelligent and earnest young men than in the training of my school-room host of heedless children. Three evenings in the week I feel myself a king, as my twelve zealous pupils gather around me, for surely never was teacher called to more royal task, and never did monarch bear sway over nobler or more loyal subjects. Herein at least, you have commissioned me to an office that any true man, surely any Christian believer, may deem himself honored in the filling.

The men with whom this school brings me into contact are men who ask no *title* of nobility, but whose whole bearing tells the story of a princely heart and a manhood that puts doubt to shame. They show a zeal in study which is a joy to their instructor, and the results attained are quite commensurate with the effort they make, for I never saw more rapid progress with any class of scholars. Does any man tell me that the negro was forgotten when God made man a living soul? my experience will be warrant for expressing the conviction that Providence favored *him* with only a scant supply of soul lif-.

Concerning another he says:

This class is much of the same cast as the other. It is characterized, however, by one distinctive feature that nearly or quite half of its members are women The men who compose the original membership, had no thought of leaving in their untutored ignorance the wives who stand with them in whatever else of blessing fall to their lot, and

hence came the application that the women might take their places in the class.

It has on'y two weekly sessions, but I spend no more fruitful hours than those which here claim my energy. My evening walk of a mile, which the yielding sand makes a twofold task, is the sure precursor of a real school-room feast. Every member of my school is a zealous Christian, and no part of the exercises affords my pupils so much delight as the occasional exposition of some passage of Scripture.

This as well as the class of men was instituted at the suggestion, indeed at the urgent request of its members, who felt, that the limited number of a pay-school would afford a better opportunity for progress on the part of the pupils.

Are there not many young men in our Seminaries, who are willing to make an offering, that even gives promise of such results? If so we should be happy to communicate with them, with reference to an appointment for the next School Year, begining Oct. 1.

VIRGINIA.

From Rev. S. J. Whiton.

TYLER HOUSE, Fortress Monroe.

I am glad to be able to report an encouraging state of things in this field. A precious revival is in progress among the colored people. The work goes forward very quietly, and with little excitement. Hardly any extra meetings are held, but the regular ones are fully attended. There have been many hopeful conversions in this neighborhood, and many are anxiously seeking Christ.

I find an uncommon tenderness of mind and readiness to listen to religious conversation, among all the people. As I go from cabin to cabin, I frequently find those who seem deeply convicted of sin. Their faces wear a downcast look, and the tears roll down their cheeks as I speak of Jesus' love and willingness to save.

Many little incidents, occurring every day, show what a deep religious feeling pervades the community. Two little girls were talking in the mission yard the other day, and as they separated, we overheard one say to the other, "*Don't forget to pray.*" As I was standing on the piazza one afternoon, a young woman came up to me and said, "Do you remember calling at our house this week, and telling me I ought to give my heart to God? I hope I've done so since then;" and she clasped my hand warmly. One day, not long after my return from the North, as I was coming out of the Baptist church a woman crowded towards me, and holding out her hand, her face lit up with joy, exclaimed, "I've found Jesus since you went away!" Walking with one of the teachers among the cabins, a few days since, we found a small girl who professed conversion. "How are you going to show that you are a christian, Julia?" said the teacher. "*By the way I live, ma'am*, was the prompt reply.

Sometimes I attend the cabin prayer-meetings. In these, of course, the wild, quaint modes of worship which prevailed in the olden time of slavery, are somewhat prominent: still I have often found them precious seasons, and felt that God was there. I went to Aunt P.'s cabin the other night. It was early when I arrived, but a few converts were shaking hands with older professors, and relating their experience. A single tallow candle threw a dim, uncertain light over the room, half revealing the wooden benches and scattered occupants. The cabin walls were adorned with a few prints—among them the immortal LINCOLN—and with old copies of the *Freedman* and *Well-Spring*. A log fire was blazing on the hearth. It was a strange but impressive scene—that lowly cabin with its group of dark-browed worshipers, the constant hand-shaking, and the measured rise and fall of the convert's song: "I am free; I am free indeed! He has taken my feet from the miry clay, and placed them on the Rock of eternal ages, where the winds may blow and the waters roll, but nothing shall ever disturb my soul."

It is impossible to describe the widely-varying notes and long-drawn syllables of this half-chant, half-song, as it rose and fell in that humble cabin. Sometimes it tood the form of an address to the impenitent, and then it was full of solemn warning.

Meantime the cabin became thronged. Singing and prayer alternated. As some of the hymns went up with a mighty chant, it seemed as if that humble roof must be lifted from its place. The prayers were full of quaint expressions, but were earnest and simple. One brother prayed, "O, Lord! please to hist the diamond winders of hebben, an' shake out dy table-cloth, and let a few crumbs fall among us." Another plead for "de mourners, 'way down in de lonesome valley, where de sun nebber shines." Another asked God to "open de diamond winders, lay back de lovely curtains, an' take a peep into dis world of sin an' sorrer."

Towards the close of the evening I read part of a chapter, and spoke for a few minutes. All gave earnest attention. After the benediction most of those present remained to sing. Verse after verse of those old plantation songs was chanted, every voice joining in the mighty chorus:

"I am huntin' for a city,
Where pleasure never dies:
Come mourner, come mourner,
Where pleasure never dies."

As I walked home in the beautiful moonlight, I could but think that perhaps God was as well pleased with that lowly group in the humble cabin, as with many a gilded throng in splendid cathedrals.

Miss E. F. Campbell, writing about some of the trials of the work among the Freedmen, speaks as follows of the pleasure derived from the ability to supply the wants of the most needy.

But the whole picture of our work is not as dark as I have painted it thus far. There are sunny places after all. As we have been from cabin to cabin, and found the inmates destitute and suffering, and had only to write on a bit of paper, "Please give the bearer a pair of blankets, or clothing, or food," as the case might be, it seemed as if we must be in the land of "Utopia." Is it possible, we could not help asking, that in this world, which sometimes looks so cold and selfish, we have only to say to the poor and oppressed—"Be ye clothed," and it is done? Yes, thanks to the kind people of Cambridge, Worcester and other places, it has been so. I have often wished that the donors of the articles could have been present when the garments were appropriated, to see how nicely they fitted, how perfectly adapted they were to the need of the wearer, and how happy they made him look. Well, they will not lose their reward. Some day the King of Heaven will come to them, saying—"Come ye blessed of my Father, for I was naked and ye clothed me." It seems to me they will have forgotten their kindness to the poor Freedmen, and answer, "Lord, when saw we thee naked, and clothed thee?" Then shall he answer—"Inasmuch as ye did it unto one of the least of these, ye did it unto me." I remember one case that seemed particularly touching. A woman came to work for us, leaving three children at home. From her conversation, we judged that they were needy, and went to see. The oldest child, a boy about ten, was sitting by the stove barefooted; he kept the door open to admit light, for there was no window in the cabin. We looked around for the other children. The little woolly-headed sisters were smuggled together upon the bed, shivering beneath a piece of tent-cloth, a spread no thicker than a sheet, and a bed tick. All the clothing that one had, was a little cotton frock and stockings—the other had rather more. And yet this mother said, she knows God would never leave her to suffer. She had neither knife, fork or spoon in the house, and no food, excepting a little we gave her the day before. Surely, if she does not call that suffering she will never suffer. I

fear I have wearied you. I did not intend to write so long.

From Robert Harris.

PROVIDENCE, March 31, 1866.

My school has been unusually pleasant and prosperous this month. The pupils have been more regular and punctual in attendance than ever before, and their progress and deportment admirable. Many of the most advanced have now begun to work, but continue their studies by attending school at night. I have now about fifty enrolled for Night School, with an average attendance of thirty-three (33).

Our Sabbath School is also in a most flourishing state, proving pleasant and profitable to all. It contributes $1.60 this month for "The Freedman."

My health is good, and my interest in the schools increases daily. I think my efficiency increases in the same ratio.

We are having very interesting religious meetings, and many are seeking the Savior.

Many of my pupils have not attended school for months, for lack of necessary clothing and shoes. I have not been able to supply one half of those who are in need. The latter part of the winter seems to be the most trying time for all. The winter seems now to be nearly over, which renders the prospect more encouraging.

The whites seem to have become somewhat reconciled to our school. I have heard no threats or complaints of late. They are quiet and peaceable, but oh! how they grind the faces of the poor and needy! The emancipation of the slave is far from being complete, for "On the side of their oppressors there is power." They own everything, and seem determined to keep it so. A colored man here, has rented a farm on which there is no timber; it wants a fence, but the neighbors refuse to sell him rails or timber because the farm is owned by a Northern man. Another rents a cabin, but is not allowed to cultivate any ground, because the owner wants it to "grow up" in timber—*which may possibly* benefit his great-grand-children! One man was obliged to give his son, a lad of sixteen, a whole year, for the privilege of "squatting" in the woods! These are poor bargains, you say, yet they *must live* somewhere. Many are cheated out of the pitiful wages which are promised them, they being simple and confiding, and their employers heartless and cunning.

Notwithstanding their many discouragements they are patient and hopeful, encouraged by the firm belief that God is on their side, and that Truth and Justice will yet prevail.

From Miss M. L. Kellogg.

PORTSMOUTH, April 2d, 1856.

The course of legislation, as well as the circumstances of the people, have conduced to make the relief of the people physically the question of the hour. The people come to me with a great variety of wants peculiar to the present. Beyond the ordinary ones occasioned by sickness, lack of food, shelter and clothing—*one* which has not yet been met, but which I trust soon will be—is the due of many for government service, as well as the unpaid pensions and bounties. Many widows and destitute friends of deceased soldiers have been waiting in vain, for many months, for these amounts. Many questions in regard to relief for them in some form are constantly arising, which must receive attention, and as constantly indicate how essential to their welfare in the present, is the appointment of such men in the Bureau, as will be their earnest and efficient friends.

I think the uncertainty and severe pressure of the hour has had somewhat of a distracting influence, to the exclusion of religious feeling.

Freedmen coming hither from North Carolina represent Secessionism, in some sections, as very bitter. A discharged

ree-born soldier has been down there to look after his property. He says they are intensely rebel in that region, and only the law restrains them from open violence, and that not always. Their especial hatred is the colored soldier, and this was very evident in their manner toward him. He had a great desire to return to his old place, where he had lived seventeen years, and where he had about twenty acres. He found his best fruit trees destroyed. It was hard for him to quit the spot; he lingered there as long as he could—loth to leave the ground. It would hardly seem safe for a colored soldier to locate there now. He says wherever the returned troops are, they are a strong defence, because the whites dread as well as hate them. He saw recently, in Norfolk, three whites running down a colored man—but for a moment; in a trice a number of colored soldiers gathered to the rescue, and the whites were slinking off as fast as possible.

I met a woman recently who manifested unusually good understanding of her Christian obligations. In speaking of the training of her children she said, I try to bring them up in the fear of the Lord, not to take the name of God in vain, not to tell stories, or take what is not theirs, or to be playing in the street on Sundays. Pointing to her youngest of three, she said she was trying to teach her now to shun all untruth. In regard to work and her wishes to obtain it, she remarked: "It puts me in pain to sit down and do nothing." This family were accustomed to prayers in the morning.

They are very poor, have received but little aid, have struggled with sickness, low wages, and the difficulty of getting work. It was a great satisfaction to give them some of the excellent clothing sent to us.

I was gratified by the testimony for good character, which an old woman gave me, of the family in which she had been staying; she had been with them six months, and they had always manifested the greatest kindness to her, and on their recent removal to the country, they would gladly have taken her with them. All her wants were abundantly supplied by them, and they assured her they did not desire her to help them, only as she felt able. Of the head of the family she remarked: "I never did see such a black man; he was such a cross-bearing fellow." If things came along that he did not like, and things were said hard to take, he would bear them. In conversation with him myself, I thought he evinced more than usual Christian experience, and being able to read, expressed much enjoyment in the study of the Word of God.

RICHMOND.

Rev. W. D. Harris sends the following account of the celebration of emancipation by the colored people.

At the great celebration of the colored population of Richmond on the 3d of April, it is estimated that 15,000 people turned out, notwithstanding the threats "We will throw them all out of employment," and "We will wade through blood before the niggers shall celebrate that day." They had the strong arm of the Government to protect them—also the protection of the City Police. It was the most respectable, orderly and sensible demonstration of the kind I ever saw. There were about 2,000 in the regular procession, 163 mounted guard and fifteen different societies, with their banners. One motto was, "Peace on earth, and good-will to all men." They moved with military precision, through the principal streets, and all gathered on the Capitol Square, and the Freedmen stand on the pedestal of the great monument, at the feet of Washington, Henry and Jefferson, and speak to thousands of their fellow Freedmen. They took Richmond the second time, which I think was almost as great a triumph as the first, and by their good behavior and prudence, must have compelled the respect of their enemies.

American Missionary.

NEW-YORK, MAY, 1866.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

ANNIVERSARY MEETINGS.

The American Missionary Association will hold two Anniversary meetings this year, one in New York, and one in Boston.

The meeting in New York will be held in Cooper Institute, Tuesday, May 8th, at 10 o'clock, A. M., and will be addressed by Rev. Henry Ward Beecher, Gen. O. O. Howard and Gen. C. B. Fisk.

The meeting in Boston will be held in Tremont Temple, Wednesday, May 30th, at 11 o'clock, A. M., and will be addressed by John B. Gough, Esq., Rev. Horace James, and Rev. E. B. Webb, D.D.

With regard to Mr. Gough and Gen. Fisk, it is proper to say that we have only an assurance of their earnest endeavor to be present. As soon as the facts are ascertained, an announcement will be made in the daily press.

With the array of names we thus present, we need not assure our friends of meetings of very great interest.

☞ We again invite the special attention of our readers to the article in our first column headed "Wilmington Orphan Asylum," containing an urgent and interesting appeal from the pen of Rev. E. P. Smith for a similar institution at Atlanta, Georgia.

FRATERNAL CO-OPERATION IN ENGLAND AND WALES.

The Rev. Joseph P. Thompson, D. D., of New York, one of the Vice-Presidents of the American Missionary Association, has embarked for Great Britain and Europe. He cheerfully consents to tender the thanks of the Association to the Congregational Union of England and Wales, at its May meetings, for its fraternal co-operation with the Congregational Council at Boston, in recommending to the churches a contribution to this Association for the benefit of the Freedmen, and also our thanks to the churches of England and Wales, for their generous response to the recommendation of the Union.

OUR REPRESENTATIVES ABROAD.

The Executive Committee of the Association are happy to announce that Rev. W. W. Patton D.D., of Chicago Ill, and Rev. Sella Martin, of New York, have accepted appointments to represent our interests abroad.

Dr. Patton goes out under a leave of absence of nearly a year, generously granted by his people. His journey may be extended to Palestine, but he will, after attending the British May meetings, spend several months as our representative in Germany and Switzerland.

Rev. Mr. Martin has resigned his pastoral charge in this city, to devote himself to the good of the Freedmen in a broader field. He will not be restricted to any particular locality, but will labor wherever, at the North, the South, or in Europe, it may appear that he can work most effectually for them. He now expects to spend about a year in Great Britain and on the Continent.

After the May meetings in London, Dr. Patton will visit the Continent, and Mr. Martin will remain in Great Britain to take the place vacated by the return of Dr. Holbrook.

FINANCIAL.

We know our friends are interested in the financial condition of this Association. Our old anti-slavery supporters cannot be indifferent. The Congregational churches have some direct responsibility, as well

as interest, in our endeavors to raise the $250.000 recommended by the Boston Council, and all the friends of the Freedmen will be concerned for the success of an Association that has been so faithful in labors for the colored race.

The first half of our present financial year ended April 1, and we find that the expenses of the Association during that period have been precisely $125.283, just $283 more than the half of the sum named by the Boston Council!

We wish to say " to whom it may concern :"

1. That the expenditure for the remaining half of the year should equal, if not exceed the sum already expended. The settling up of the accounts of the teachers at the close of the school-year, will, as it has done heretofore, draw heavily on our treasury.

2. We have had, in the past six months, the best time for making collections. The summer months are proverbially meager in their harvests for benevolent societies. Pestilence, and financial embarrassments may still farther hinder us.

3. Our receipts from abroad may not be continued at their present ratio. We are making, as our readers will see, the best efforts we can to continue, or even increase them, but we must not depend upon them

4. But our work can not cease our earnest laborers, missionaries and teachers, must receive their small salaries. Shall we be enabled to pay them? We are only the almoners of the bounty of the benevolent. Shall we be disappointed in the expectations, created by most solemn assurances of the requisite aid, and on the strength of which we have pushed forward in this urgent and cheering field of labor?

To save the cause from embarrassment, we do most earnestly appeal to Congregational pastors who have not yet taken the contribution in aid of this cause, to do so as soon as possible. We urge upon all the friends of the colored man to do what conscience, and God's bounty to them, may demand. We urge the rich to make investments that will not depreciate; and we beg that those less favored in means will not withhold their smaller offerings under the mistaken notion that now the Association, having come into favor with large bodies at home and abroad, therefore needs not their assistance. "The widow's mites" can no more be spared now than formerly, both for their moral power and their aggregate value.

LETTER FROM SWITZERLAND.

Rev. J. R. Shipherd has sent us a copy of a letter received from C. Goedel, Switzerland, accompanying a copy of a work, entitled, *Sklaverei und Emanzipation der Schwarzen Rasse in den Vereinigten Staaten*, and published in behalf of the Freedmen. We make the following extracts from this letter.

"The Zurich committee, and myself believe that the freedmen are not exclusively the wards of the American people. All civilized nations are—at least, ought to be—interested in the welfare of the negro race, and in the vindication of another physical and moral truth than that proclaimed by Southern men—of the truth that the colored people *can* be brought to a higher state of civilization, by applying to them the same educational principles as are enjoyed by the whites in properly organized, and well governed commnuities.

" Education has been at all times, and still is, the great lever to elevate the whites. Extended to the blacks, executed with a steady aim, the beneficial effects will not be wanting. Mental progress is destined by God, not only for the white race, but for all mankind; every true Christian is in duty bound to advance this progress, without distinction of race or color; humanity teaches to pay most attention to those that need it most.

" Thanks, therefore, to the enlightened and noble-hearted men and women of the United States, who, under the impulse of higher commands, and in a practical view

towards the social, political and national welfare of the American people, strive to embrace the negroes into the sphere of universal education. Through their efforts much has already been accomplished; under the blessing of God, still more will be realized. The American people have proved their strength on the field of honor, vindicated the power of their free institutions; let them now show to the world their strength on the field of Christian humanity, by adding to the great number of moral and political achievements, that of a *practical emancipation.*

* * * The delivery of all men from corporal and mental bondage, has, since thousands of years, been the *voice of God*; it should and must become, also, the voice of the people.

"The successful education, the real emancipation of the Black race in the United States, opens a hopeful prospect to universal civilization and christianization! Under these sentiments my work has been written—with these sentiments it has been published by the Zurich Committee."

Very Truly Yours,
C. GOEDEL.

WESTERN FREEDMEN'S AID COMMISSION.

The annual report of this society is before us. Its President is Rev. Adam Poe, of the Methodist Book Concern, Cincinnati. In the late effort to unite the Freedmen's and Union Comnission this society did not sympathize. It preferred to confine its labors to the former, rather than to divide them between these and the poor whites. Its report shows great vigor and success. Its receipts for the year 1865 were, each, $63 161 48; clothing, $163 776 00. Teachers employed, 123; distributed in Kentucky, Tennessee, Georgia, Alabama and Louisiana.

Among the noticeable items in the report is the cash contributions from Europe. During the year past these amounted to $36,089 94—and in '63, '64, '65 $59. 678 00. The total value of stores received from Europe is $27. 868 20—making nearly $90 000 received from abroad by this one society, to aid it in its holy work. The Commissions at New York, Philadelphia and Boston, have been also aided by the friends of the freedmen in Europe, as also has the American Missionary Association.

In this connection we desire to say that the Cleveland Freedmen's Commission, of which Bro. Hammer is a member, has collected and forwarded supplies to the value of $55,000 since the middle of November last. Its cash receipts, during the same time, have amounted to about $6 000 It has sent teachers to Atlanta, Talladega and Montgomery; the former in Georgia, and the latter in Alabama. But for the fact that the warm season is at hand, it would send out others to Selma and different points where the cry is—"Come over and help us." We had hoped that some of our own men, as ministers and men, and women, as teachers, would have been sent out ere this. The Cleveland Commission has been ready to do this, but those we supposed would have been ready to be sent, proved not to be ready.

CLAIMS OF COLORED SOLDIERS.

AMERICAN FREEDMEN'S AID COMMISSION.

WASHINGTON, D. C., April 2d, 1866.

General Howard has consented to receive, for collection, without charge of any kind, the claims of colored soldiers and their heirs. He has detailed an officer of his staff, and a corps of clerical assistants, who will give adequate attention to all cases. Communications may be addressed to

Maj. WILLIAM FOWLER,
Freedmen's Bureau, Washington, D.C.

All cases heretofore undertaken at this office, have been transferred to Major Fowler. Be kind enough to give such publicity to this notice as will be likely to forward the purpose entertained.

Very respectfully,
J. R. SHIPHERD, Sec.

NORTH CAROLINA.

From Miss E James.

ROANOKE ISLAND, March 27, 1866.

So many and varied had been my duties, that I had not been able to teach a day-school through the winter, but a teacher has left suddenly, and it seemed a pity her flock should be scattered, and on the 1st of March, I took it. It numbered fifty scholars, so I have my hands and my heart full, and I enjoy all, for I see good resulting every day.

The Sabbath School of the M. E. Church increases in interest. It has now an average attendance of three hundred, with nineteen teachers, some of them the

leading men in the church—some the oldest boys and girls who have been in our schools. They are committing to memory portions of the Testament and Psalms; sing very sweetly, and listen eagerly, as on each Sabbath Day I tell them about the Lord Jesus Christ. I began the history a few Sabbaths ago, and teachers and scholars listen with rapt attention, while I tell them something of his love.

About a year ago I made an effort to have a Sabbath School Concert, prepared enough of the children in my day school to make it interesting; prefaced it with an address, a chapter and a story; the scholars did their part well; one recited in a clear, distinct voice, the 14th of John, another the 27th Psalm. We had one or two seasons of prayer, several songs of Zion, and towards the close, I called on one of the teachers for an address. He complied, and I wish you could have heard him, as from the fulness of his soul, he poured out the gratitude that came welling up. They had been taken by surprise, had no idea their children *could* do so well. It gave an impetus to all. Since that time, by constant, earnest effort, I have succeeded in having a Concert every month; and now a large number can say whole chapters and psalms, and I trust, by having them hidden in their hearts they will be restrained from sin. The Concert last Sabbath was of exceeding interest. Many took part. All the recitations, save one, were from the Bible, and that was a Hymn—a glowing description of Heaven.

I have given for rewards the Testaments I received from you, and the sparkling eyes of the glad recipients were reflected on every side. They prize God's Word above all other boooks. O! brother, I rejoice every day of my life, that it is my privilege to be a missionary teacher. I long to see sinners converted to Christ, and christians living rightly before God, and He has graciously given me my hire. Thirty-five of these Sabbath scholars have, I believe, been converted within the past two years, my little Jennie among the number. She was converted three weeks ago last Sabbath-night, on the way home from Mr. Nickerson's prayer meeting. She had been for many weeks in the attitude of the Publican, weeping and praying the Lord to convert her soul. I took her there that night for the first time. We had an excellent meeting, and she not only by rising asked the prayers of others, but when we knelt she used her own voice, pouring out an agony of petitions, that the Lord would cleanse her "poor, sinful heart," and yet came away with the burden resting upon her soul. I had gone, as usual, upon horse-back, taking her behind me—returning, I walked my horse all the way, talking with her of the love and tenderness of Christ, and just before we reached the gate, the light of heaven beamed into her soul. I would you could have heard her when, before retiring, she, as usual, followed me in prayer at family devotions. It was one burst of joy, so different from before. Since then she has lived a christian, and though she was a conscientious child before, there is a great change in her.

SOUTH CAROLINA.

We have received the monthly report of the efficient State Superintendent of Education in South Carolina, Reuben Tomlinson, Esq., from which we take the following:

No. of pupils - - - -	7,998
" average attendance	5,149
" who read and spell	6,448
" teachers - - - -	136
Northern " - - - - -	95

Of the teachers we find that 31 are sent out by the American Missionary Association, 34 by the N. E. Freedmen's Association, 37 by the National Freedmen's Relief Association.

Mr. Tomlinson says: "I make the following extracts from the report of Rev. F. L. Cardoza, Principal of the 'Saxton'

School in this city. 'Two hundred children commenced the study of geography last October, when the school opened, and are now in the second of the series, while two hundred are in the third. Many who did not know notation last October, or could not make figures, are now in addition and multiplication, while many who were then in division are now in fractions. Our first classes, numbering 100, 30 boys and 70 girls, will be prepared to become primary teachers at the end of this term. They are now studying grammar, reading, geography and arithmetic, and are well advanced.

'This normal feature of our school bids fair to be a complete success. I have a class of *three boys*, who have advanced so rapidly in their English studies, and have shown such talents and industry, that I thought it advisable to teach them Latin in connection with their English studies. I have been teaching them now for about two months, and their progress justifies the step I have taken. These boys look forward to a profession if they can obtain a collegiate education. They are from the class known, before the war, as the free colored people, who enjoyed more or less educational advantages.'

"Several Confederate buildings in the Eastern District of the state have been turned over to the Bureau by the Treasury Department, and under the efficient control of Chaplain Whittemore, Superintendent of Education for that district, and by the voluntary labor of the freedmen, are being rapidly turned into schoolhouses at the following places, namely, Darlington, Kingstree, Florence and Summerville. At Marion, Darlington and Camden, schools are already in operation. The teachers in this district are all supported by the New England Freedman's Association.

"In this district there are a number of small classes holding their sessions in huts, until teachers and buildings can be provided.

"One important measure for the advancement of educational interests in the state has not as yet been adopted. The various societies supporting teachers in the State also provide the books needed for the schools under the care of their teachers, but no provision is made for supplying with books the Volunteer Schools, which are springing up all over the state. These schools are taught mainly by colored men or women who can read and write, and as they evince the desire of the people for education, deserve to be fostered. I am constantly applied to for books for schools of this description, and it is to be regretted that I am unable to supply the demand. I still hope that some society at the North will be willing to furnish a supply of primary books for schools of the class referred to. Taking into consideration the large number of this class of schools, I think it safe to assume that there are at least twelve thousand children in this state, now receiving some education, and that the educational advantages enjoyed by at least ten thousand of this number are very considerable, producing benefits which will be felt even now, but which will be more appreciated hereafter."

Miss Van Allen wrote from Beaufort, S. C., March 30th, that:

"A very interesting state of feeling existed among the people." For more than a month there have been some going forward for prayers in both the Baptist churches; and that about fifty were expecting to be baptized the next Sabbath. "We feel," she says, "that the Spirit is still hovering over us, waiting to bless, and the work is really deepening in power.

GEORGIA.

MILLEDGEVILLE, Geo.

[One of our female teachers at Milledgeville, thus speaks of the feelings of the people, legislators and others, towards the teachers.]

We have two schools, a day and night, the day school averaging 170 scholars, and the night 140—both interesting and promising.

The Legislature is in session here, and our schools have attracted the attention of the legislators, as many as fifty visiting our schools, and several calling on us at our boarding-house. They have uniformly treated us with kindness and politeness, and expressed, nearly all of them, an interest in the work of educating the blacks—say that they are glad it is being done.

I wish I could say the ladies here had treated us with the kindness and respect that the gentlemen have, but it is impossible to say this, because it is untrue. They shrink from contact with us in the street, point us out, and stare at us in church, evidently desiring to annoy, and make us uncomfortable. It is very obvious to us that the *women* of the South are greater rebels than the men. "They have not been whipped." We find our work so pleasant and satisfying, however, that we can well put up with some unpleasant things. We are *more than paid* for slights and insults by the grateful tears and prayers of these humble children of our blessed Lord and Savior.

MILLEDGEVILE, March 30, 1866.

I came here from Macon Monday morning. Milledgeville is only thirty-eight miles distant from Macon, but it takes nearly three and a half hours to accomplish the journey, and that, on Monday, for only eleven passengers.

The Legislature has adjourned, and it is very quiet. The most of a stir, and the only bustle I have witnessed was occasioned by the arrival of Miss Sands, a former teacher, yesterday morning. The children had been told that a teacher would come in on the train from Macon. At recess they climbed a hill which overlooked the road leading to the depot, and as soon as they discovered that Miss Sands had returned, they ran wild with delight, and rent the air with their shouts. The school is large and very interesting, and I think promises to be one of the most successful in Georgia. It numbers 208, besides those attending night school. The teachers engaged here are of the first grade, and enthusiastic in their work.

A school for the freedmen has been established three or four miles from here by Prof. Morton, who is connected with the University here; he is a Virginian by birth and served as chaplain in the rebel army. He is also a correspondent of the "N. Y. News;" he owned a great number of slaves previous to the war, and has lost a large fortune by them. I made his acquaintance on the cars from Atlanta to Macon last December, and have met him several times since. At that time he doubted the success of our enterprise and considered us too ignorant of the negro character to work successfully for their improvement. However, he visited the schools at Macon, and seemed pleased with the method of teaching, and the last time he was there, requested Mr. Eddy to send him some charts as soon as possible, as he intended to establish an evening school at Midway for the freedmen, which I learn he has done, and that much opposition exists, several attempts having been made to break up the school. I regret that I have had no opportunity of visiting his school and judging for myself of the superior success attending the efforts of a man who understands the negro character.

I think the Christian, or rather the religious community here, feel mortified, that they have in their midst so ignorant a people, and it really sounds very inconsistent on a Sabbath morning to listen to the earnest prayers which the Presbyterian minister never fails to offer, for the success of the missionaries laboring for the salvation of the heathen—one feels instinctively that his thoughts are across the sea—that his heathen live on the banks of the Ganges, or in some foreign climate. Among the thoughtless, the education of the freedmen is a special abhorrence, and an object of supreme contempt.

I have just come in from a visit to the State House. It is very shabby. Sherman's boys converted its fine carpets into saddle blankets, and now the floors are covered with coarse hemp bagging, and oh! the spittoons! Mr. Trask would find in them sufficient material for a huge series of tracts. *That man* should travel South. His field is evidently here.

As for the freedmen, there is so much to say that I hesitate to introduce the subject. I came south believing that the prejudices of

the conquered rebels should be consulted, that we should study how to please the citizens, as well as how to benefit the freeedmen. I thought when they understood our motives and became better acquainted with our work, they would cease to cherish bitterness and animosity toward us. But Rev. J. P. Gulliver, says the truth in the March 15th, "Independent." It is very plain that inhuman Southerners have conspired to make the condition of the freedmen worse than that of the slave—and simply because the schools are well attended; because the children are improving, and often comfortably and tastefully dressed, and enjoying these sweet fruits of liberty—because we seem contented, successful and happy, and mind our own business; in short, because those prophecies have proved false from beginning to end, in reference to us and the schools, they foam and gnash their teeth.

I am told that ten dollars per month is more than the average wages given to the plantation hands, from which meagre sum, all extras, such as sugar, coffee, tea, &c, their clothes and physician's bills are to be met.

You can judge something of their progress on the way to independence and competence at this rate of living; and yet in their great joy at being free, and in the fulness of their gratitude to God for what he has done for them, they accept the present hardships and sufferings, and look full of hope, and strong in their trust in Him for the future.

I found an aged couple, Jacob and Hannah, yesterday morning, living in a wretched cellar, with the bare earth for a floor, half clad, half fed, and often cold—yet they grow so loud and joyful at times, in their prayers and hallelujahs, that they draw a company of their Christian neighbors into that wretched cellar of a night, to rejoce and be glad, to forget all earthly woe and hunger, in the contemplation of a home beyond this life, of rest after this weary pilgrimage. Jacob and Hannah could not tell me their ages, neither can one-half of this people, but judging from various facts which they furnished me, they are one hundred years or more. Hannah was well grown when her master moved to Milledgeville, and built the first framed house in the place. "After freedom came," she says, she asked him to let her live in one of the houses "on the lot," he told her no—to go to the Yankees. "But massa, I neber worked for de Yankees. I'se done worked hard for you. I nursed you when you was a wee baby. I was the first slave you ever owned. I helped you make your money. It is hard massa."

"Well," he says, "those times are played out—go to the Yankees, you are no more to me than if I had never seen you."

He refused to give her clothing for herself, and then she pleaded for her husband. "If you won't gib me anything, you will do something for Jacob, he's been faithful, tendin' the cows and sheep, please gib him some clothes." But the inhuman monster told her he had no clothes for anybody, to be off—and he actually turned that decrepit old man and woman, just tottering out of life—a life spent in enriching him—penniless, shelterless, and half clad, out into the embrace of winter.

They pay fifty dollars per year, for the rent of this floorless hovel, which money is "raised by the Lord," Hannah said. "The ole man knocks about what he ken, and I make a little soap, but it comes mostly from de Lord. Sometimes when we have nothing to eat, I ask Jacob what we're gwine for to do, and he says just 'pend on Jesus, and we does," she added with solemn emphasis. And this is not an isolated case, the majority of masters have "run off" their former slaves in the same manner, and many evidently enjoy—I think that is the exact word, they enjoy—the suffering thus needlessly caused, and that joy would increase if they could see these sufferings producing a disposition on the part of the freedmen to return to the "flesh pots of Egypt." In this they will never be gratified.

WILKES FLAGG

I am glad amid so much that is gloomy and painful, to give you the outline history of a colored man, who is not in the power of these despots. Wilkes Flagg, at whose house I am stopping, is a colored man sixty-four years old. Years ago, he purchased his wife's freedom for $975, his own, $1500, after which he traveled North with his wife, and then returned to Milledgeville, where the authorities arrested him for having been North, which was contrary to the laws of Georgia,

and he and his wife were placed upon the auction-block to be sold again into slavery. Some humane persons interfered, and after a lawsuit, involving an expense of $750, his freedom was re-established. He now owns a comfortable house, six acres of ground in the centre of Milledgeville, besides which property, he had $7000 which was lost to him in the late war. Having numberless destitute, homeless suffering relations looking to him for support, since they were "run off," he has leased a plantation of 1100 acres for ten years, upon which he has placed these needy relatives, furnished them with all needful gardening implements and apparatus, and there I saw them yesterday, comfortable, happy and working nobly. They already have fifty acres of wheat, rye and barley up, and are preparing for a large crop of cotton. Mr. Flagg says that he is told by those who have previous knowledge of the plantation, that it never was before in such good condition. These people are left entirely to themselves, have no one to drive or dictate to them. Every moment is improved. At night after the girls leave the plow, they spin cotton, and are going to make their own "home-spun."

Their gratitude to Mr. Flagg is unbounded. He is anxious to have a school at the plantation, and hopes another year to accomplish it. M. D. A.

From Rev. H. Eddy.

MACON, April 4, 1866.

In presenting a review of my labors for the month of March, there is nothing striking, but everything encouraging and hopeful—rich with the largest and most beautiful promise.

I spent the first week of the month in Milledgeville, engaged mostly in the school, but preaching every evening when there was no night school. These meetings were always largely attended, and deep interest manifested. At one of them, some fifty came forward for prayers. It was a most affecting scene. There was no vociferousness, but great tenderness and solemnity marked the exercise. The pastor, the Rev. Wilks Flagg, led in prayer for the anxious; his voice trembled with emotion, as he confessed his sins, and the sins of those before him, until utterance was choked. There was no shouting, but very many were bathed in tears.

It was impossible to follow up these influences and impressions on account of the school. The Freedmen regard the schools as something which must be attended to. Thus the schools are the centres of influence and interest among these so-called outcasts. This to me is ever a fresh and interesting fact, namely, that the most ignorant part of the American population, should be the most eager, and manifest a beautiful enthusiasm, a parallel of which you cannot find in history, in the pursuit of an education. This is a most startling fact if viewed aright. Here is a race, stigmatised as the most stupid, the moment liberty is granted them, rushing forward actually, *en masse*, into the gates of knowledge.

Speaking of a work of grace at Macon where he had commenced a series of meetings in the Colored Presbyterian Church, he says:

A large number was impressed, and some twenty-five or thirty hopefully brought to Jesus. Nineteen were examined for admission to the church last Saturday. The meetings still continue, and the work has spread from the Presbyterian Church to all the colored churches in the city. The movement is now of a decided character, but since the first week, I have not been able to take any part, on account of my throat.

The work in the Presbyterian Church has been of a sober character—no extravagances which characterise like meetings in other colored churches. The measures adopted are those common among us. Preaching every evening, when the inquiring are called forward. They are conversed with, then prayer is offered: singing and praying continuing for some time. They also have regular singing meetings. In view of it all, I am struck with one feature of their religious character, and that is their unsophisticated faith. It is just as simple as a child's faith in its mother, and often as beautiful. They believe in a literal change of heart. When one comes to the light, they speak of him as having "got thro," got through into the kingdom. The exstacies expressed in conversion are many fold more than we are accustomed to. In the Methodist and Baptist churches, the scene when one "gets thro," is sometimes awful. The excitement is beyond

description. Their sense of sin sometimes seems indescribably fearful, and when the burden is lifted, the joy is correspondingly great. I heard one say, "'Pears like there was a harp in my soul."

Mr. Eddy had made a brief visit to Andersonville, looking into the condition of the colored people. He says:

Here also, as elsewhere, the Freedmen are clamoring for schools. The perplexing, almost piteous cry, came from all sides, "Can't we have a school in Andersonville?" They had already got up a list of the names of children who would attend, and it was found that about a hundred in that little place would attend school. It smote my heart with the keenest pain when I was compelled to say, "I can promise you nothing." Must we say "No," to this thousand-voiced cry of hungry and starving souls? Nay; it is literally a million-voiced cry—never such a voice heard since Jesus on the cross cried for all the weary and for all the hungry souls, "I thirst."

From F. Ayer.

ATLANTA, March 31, 1866.

Our schools have been growing in numbers and interest and popularity—I may say, making friends even among the whites, and those too quite opposed when we first established them. Recently two ladies of Secession proclivities surprised my wife and me by a call at our schoolroom. After spending half an hour, they, on arising to depart, expressed their gratification at the good appearance of the scholars, and wished us success in our charitable efforts in doing what the Southern people could not do were they so disposed.

Occasionally we hear of remarks like this: "When the Freedman's Schools were set up we felt opposed to them, but our views are changed, and we favor them." On asking a lad who attended our night school, how he bought his new book, he replied: "The man that I live with bought it for me; he was my master." "Then he likes to have you learn." "Yes, he helps me himself, and Miss Eliza, his daughter, is teaching my mother and sister."

A man, forty years old, sitting by, said: "The white folks where I live are mighty glad to have me learn, and my wife reads right smart, and the white gentlemen and ladies are mighty proud of our learning, and help us." This indicates the coming drift of things here. The Lord be praised for it. We have met no opposition from the first. Our work has grown gradually upon our hands, until 600 day and 100 scholars are now actual pupils on our school rolls, and if we had suitable buildings and enough of teachers, we could in a short time "drum up" 1,000.

Secretary Smith and Mr. Cravath have been with us. One result of their visit is a plan to enlarge our operations, by building a capacious school-house, locating it on the Mission premises, and if practicable, found an orphan asylum for the poor friendless, little dusky immortals, that by scores are appealing to our sympathies daily.

The Freedmen's Bureau, through order of Gen. Tillson, have turned over to us a government building 33 by 60 feet, which we purpose to fit up for the school-house. It is designed to use it also for religious gatherings. This object secured, our facilities for carrying forward our work will be greatly increased.

The Statistical report shows 604 scholars on the rolls this month, making about 120 pupils to each teacher. Our night school, which was started on the first of January, 1866, has averaged 70 to 80, and drawn heavily upon our strength.

Two weeks ago I was relieved of my school. I shall now be able to devote more time to preaching and visiting—though I may have considerable secular care on my hands if the plans contemplated are carried out. I have been preaching more of late than usual, for the Baptist and Methodist colored pastors here. There is a good work of grace in progress in both congregations, and houses are

crowded to overflowing with a serious audience.

We have a very flourishing Sabbath school of 300, and every Sabbath afternoon I preach to the larger children and youth. This exercise promises good.

From Miss C. A. Drake.

SAVANNAH, April 2, 1866.

My visits this month have been mostly those of investigation concerning the needs of applicants for clothing. I enjoy this less than visiting in the usnal way, though some painfully interesting facts have thus been brought to my knowledge. Last week I listened to a tale of cruelty which brought tears to my eyes; and though I would fervently ejaculate, with the poor weeping mother: "Thank God, such horrors of slavery are past," it would not give back to her the daughter who died from inhuman treatment at the hands of her hard-hearted owner.

There have been the words dropped by the wayside, the reading of God's word to the sick and ignorant, but less of this work than I could wish.

I went to see an old man whom I found a helpless cripple, lying on a miserable pallet on the floor of a wretchedly dirty room. Stricken with poverty, and without relatives, his case seemed truly pitiable. I suggested that he would be more comfortable at the hospital, but for some reason the idea was very distasteful to him, and he said: "Why, missus, I'se waitin' on de Lord, and ain't Jesus eberywhere?" "But," I said, "your bones must ache, lying on this hard bed." "Why, my dear missus, dere's many a one worse off dan I. *I ain't no way wearied.* De Lord know just what I need."

He told me of the sorrow of his life; through the wickedness of cruel men, he was deprived of the freedom left him by his dying master, torn from his wife and children at Charleston, and sold in this city. "But," he said, "when I landed I asked de Lord to go before me, and told him I was willin' to leave de helm in his hand; and now I'se been waitin' on him dese twenty-five years. He knows jest what I need, and when he sees I'se had trouble 'nuff, he'll say, 'Come up higher.'" "How do you manage to pay your rent?" I asked. "Well," said he, "when de month's 'most out, sometimes I say, 'Lord what shall I do? I'se got no money;' but when Master Jesus *says* he'll mind you, he *will* mind you, an' he sends one friend an' anoder, an' I make out. I'se satisfied."

Blessed trust! Happy poor yet rich man, thought I.

While writing, I have several times been called down stairs to hear the story of various wants. To a poor crippled man I gave some money to buy materials for the manufacture of baskets. He received it with thanks, and a request for a little tobacco! I told him I could not appreciate his need of it. "Why, missus, it gives you *studyration*, like de pencil in your hand; it makes you see into deep tings." Mr. Trask would, doubtless, think the poor man's conscience needed enlightening.

I must tell you of a pleasant incident by which my "poor fund" has been increased. My letter in the *Missionary* was read to a benevolent society of colored people in Alexandria, Va, which was the occasion of their sending $5 for distribution among the needy of this city. From a friend I have also received $3 for this purpose, and so the supply has thus far equalled the demand.

OUR DUTY TO THE FREEDMEN.

We are most anxious that this solemn duty shall be faithfully kept before the people until public sentiment is so crystalised that the interests of God's poor shall be put beyond reach of peril. By temporary means of relief the national authorities have prevented much physical suffering, and indirectly have aided in sustaining schools.

Every month the number of blacks fed at the public expense is being reduced. And as fast as the impediments which avarice and prejudice have caused, shall be removed,

the number of self-sustaining freedmen will be increased.

The work of protection and elevation yet remains, and for a considerable time its suitable performance will tax the resources of the friends of justice and humanity. This work cannot be evaded nor postponed. We stand committed to it in the most solemn manner. And if the action of the government had not so pledged us, the exigence of the case would demand our instant interference. Let it be observed that the blacks themselves evince the most cheerful alacrity in co-operating with all measures for their industrial and educational advancement. They do not, as has been alleged, take kindly to the ways of pauperism. A recent letter from Alabama says:

"I am happy to say that the negroes are doing finely. We have no trouble with them, they have all gone to work manfully; they give an impetus to trade that we never before had. I have sold Jack Peter's negroes more goods this year and last year than I ever sold Peters, and he owned four hundred and fifty hands. So you see that the free negro system is working well with us."

Now it used to be thought that if the slaves were freed they would not labor. Perhaps some still cling to that belief. But the overwhelming mass of testimony is to the effect that if decently remunerated and fairly treated, the negro will work. After all there is considerable human nature in the black man. He does not like to labor for nothing, find himself, and be abused into the bargain. As a commentary upon the charge that they are indolent, consider this fact. It has transpired that recently a mob of poor whites—a class that is constitutionally tired—went to a plantation which the owner had divided into forty acre lots, and upon which the blacks were working on shares, and drove them away, threatening their lives if they returned. Other planters have been notified that such unconstitutional treatment of the negro could not be allowed. The question whether the blacks work may be considered as settled.

Shall they be educated? Every reflecting person must admit that we cannot afford to cherish in the Republic a class to whom shall be denied the boon of education. It is a question, therefore, of ways and means. The Freedmen's Bureau will probably cease to exist in a year or two. What we intend to do must be done quietly and thoroughly.

It is not at all certain that Congress can be induced to establish any system of education in the South. Too many doubt its power to undertake such a task. Help must come from voluntary associations. And it is cause for congratulation that such agencies were early inaugurated, and have been generously sustained. To show the spirit of some of our communities, we would instance a parish in the interior of our State—one that is neither wealthy nor strong in numbers.

Meeting its minister on the street, we asked him about his work and prospects, and his reply was, "My people did a noble thing for the freedmen; they have just contributed five hundred dollars, and I am proud of it."

The cause to-day depends upon such efforts, and the probability is, that if other sections would do equally well, the facilities for education of the blacks would be so multiplied and strengthened that by the time the Southern States resumed control of such matters, they would not have the power, if they possessed the disposition, to remand their ex-slaves to mental darkness. We are not unmindful of the fact that any pretended settlement of the case which prohibits the ballot to the negro is only tampering with the future peace and safety of the country.

The industry of the South must for generations rest chiefly upon the negro. And aside from all other considerations, we cannot fail to see that without the ballot, the laborer is at the mercy of the capitalist.

Meanwhile, let schools be opened and sustained throughout the entire region. Most eagerly do the poor people clutch at the cause of learning. Sow that soil with the precious seeds of knowledge and piety, and then indeed will the land be redeemed. A South Carolina clergyman lately said: "The prejudice against colored schools is gradually giving way, and must ultimately wholly disappear." It cannot be otherwise. Time has wrought marvelous changes, and doubtless the present generation will behold still stranger ones. Educate the blacks, and the ballot and all other civil and political rights will gravitate to them.—*Christian Register.*

DONATIONS

RECEIVED IN MARCH.

MAINE.

Bangor. First Parish Ch. 32 00
Bath. Central Ch. one bdl. C.
Brewer Village. Cong. Ch. & Soc. 11 65
Burlington. Cong. Ch. & Soc. 20 58
Crystal Plantation. Collected by Mrs. Cunningham, 14 55
Dennysville. Cong. Ch. & Soc. 5 00
Ellsworth. Sol. Aid Soc., by Mrs. L. T. P. 125 00
Farmington. Cong. Ch. & Soc. $50, Cong. Ch. S. S. $30 to const. ISRAEL W. MERRILL, L. M. 80 00
Gorham. M. G. Stanwood, one bbl. C. val. $12 and cash 25
Gray. Rev. N. W. Sheldon 2 00
Patten Cong. Ch., 5 50
Pittston. E. M. 50
Riverside. J. F. 50
Scarborough. First Cong. Ch., 70 00
Searsport. Hiram Porter 2 00
Wells. Cong. Ch. & Soc. 21 00
Yarmouth. Cong. Ch., by Rev. G. A. P. 15 00
York. Cong. Ch. & Soc. 68 63

NEW HAMPSHIRE.

Bennington. F. M. Whittemore 10 00
Bristol. Cong. Ch. & Soc. 7 50
Campton. Two bbls. C.
Candia. One bbl. C.
Chester. Mr. Mervin, by H. S. B. 20 00
Derry. Cong. Ch. & Soc. 20 81
Dover. F. W. B. H. M. Soc., by W. B., Treas., $463.49, F. A. Soc. three bbls. C., Val. $206 463 49
Dunbarton. Legacy, Mary Emerson, deceased, by D. H. Parker, Ex. 175 00
Epsom. Cong. Ch., 15 00
Francestown. Ladies' Benev. Soc. 19 00
Franklin. Cong. Ch. & Soc. to const. Rev. WM. T. SAVAGE, DANIEL BARNARD and A. B. CLOSSON, L. M's. 100 00
Fitzwilliam. Ebenezer Potter & Wife 10 00
Hanover Centre. Coll., by Rev. B. S. 7 25
Hopkinton. One bbl. C.
Keene. One bbl. C.
Marlow. A. E. Wilson 1 25
Nelson. Cong. Ch. & Soc., 18 00
New Castle. L. Alden 1 00
North Hampton. Cong. Ch. & Soc. 44 67
Pelham. First Cong. Ch. & Soc. $42.36 and one bbl. C. 42 36
Wentworth. Two bbls. C., E. Cook $2 2 00

VERMONT.

Burlington. Mrs. D. Hamilton $1, Mrs. Emily H. Cook $2, F. A. Soc., two bbls. C., Mrs. H. Loomis $1 4 00
Brandon. Cong. Ch., 25 71
Chester. One bbl. C. val. $55.54, by A. D.
Coventry. F. A. Soc. one bbl. C., val. $35,
East Barnard. L. Belknap $3 50, W. P. 50c 4 00
East Guilford & West Vernon. Citizens, by Mrs. J. E. Bangs 20 00
Fairlee. Cong. Ch. & Soc. 10 33
Forest Dale. "A Friend" 7 50
Hartford. White River Cong. Ch. & Soc. 44 00
Hardwick. F. A. Soc. one box C.
Holland. Rev. J. S. Howard 1 00
Middlebury. J. M. B. 50
Newbury. Saml. Martin $5, E. Kendrick, G. Burroughs and D. Wells $1 ea., Others $1 9 00
Northfield. Cong. Ch. & Soc. 18 00
St. Johnsbury. Cong. Ch. three bbls. C.
South Hardwick. A. M. Amsden 1 00
South Newbury. James Abbott $10, Ebenr Abbott $2, Mrs. H. Brock, W. W. Brock and Miss C. Eastman $1 ea. 15 00
Peacham. E. C. Chamberlin to const. DEA. MOSES MARTIN, L. M. 30 00
Peru. J. E. Batchelder, 1 00
Waterbury. Cong. Ch. & Soc. (of which S. Hutchins $100) 185 00
West Pawlet. "R. P. W." *for support of Teachers,* 5 00
West Salisbury. John Foot 3 00
Weybridge. Mrs. E. Wright, S. Dodge and E. M. Rider $1 ea. 3 00

MASSACHUSETTS.

Amherst. Amherst College, Prof. E. S. Snell 10 00
Ashby. G. L. Hitchcock $2, Ladies of Cong. Ch. & Soc., two bbls. C., 2 00
Athol. F. C. Parmenter, 1 00
Auburndale. Thomas S. Williams 100 50
Barre. L. P. Goddard 2 00
Belchertown. Ch. & Soc. $83 and one box C., G. W. Chapman's S. S. Class $10, Mrs. D. Phillips $5, Boys S. S. Class $3 101 00
Belmont. Two bundles C.
Blackstone. Young Peoples Aid Soc. 58 00
Boston. Mount Vernon Ch. $1 297.10, "C. L. W." $24, Mass. S S. Soc., Books Val. $100, W. Claflin one box Shoes Val. $75, Other friends two bbls. Beans, one bundle and two bbls. C. 1321 10
Byfield, M. Root, M. D. 2 00
Cambridgeport. Ch. & Soc., One bbl. C.
Charlestown. Ladies' F. A. Soc. $21 *for support of a Teacher,* Rev. C. B Smith $15, 36 00
Chelsea. Winnisimit Ch. $275, H. T. Page one bundle. C. 275 00
Chicopee. Mrs. C. W. Cooley 5 00
Conway. F. A. Soc. two bbls. C. Val. $102.75
Danvers. Mrs. S. H. P. 50
Dighton. Cong. Ch. & Soc. one bbl. C.
Dorchester. Mr. McE. 50
Dracut. "A. H." 5 00
East Randolph. Cong. Ch. & Soc. one box and one bbl. C.
Enfield. L. D. P. 50
Essex. First Ch. & Soc. 57 35
Falmouth. One bbl. C.
Farmington. One box C.
Fitchburgh. Mrs. E. A. Bailey 1 00
Framingham. Mrs. A. M. Parsons and Mrs. S. N. Brewer $3 ea., G. Nourse $2.25, W. P. Temple and Miss S. A. Temple $1 ea., "A Friend" 75c. 11 00
Gardner. Asa Richardson, $10, Ladies, one box C. Val. $176.1, Mrs. L. Sawin $2, Individuals, 50c. 12 50
Grafton Ladies' F. A. Soc. 2 75
Groton Junction. Mrs. J Spalding and "A Friend" $10 ea., Cong. Ch. & Soc. $3.70 23 70
Groveland. Freedmen's Aid Soc. 100 00
Hadley. Mrs. M. H. Williams $1, Two bbls. C. 1 00
Hampshire Co. "An Old Friend" 500 00
Hanover. Dartmouth Religious Society 44 00
Harwich Port. Pilgrim Ch. to const. DEA. FREEMAN SNOW and DEA. NATHL. DOANE, L. M.'s 60 50
Holden. Cong. Ch. & Soc. 92 92
Holliston. Ladies' Benev. Soc. $60.50 to const. REV. J. T. TUCKER & WIFE, L. M.'s, DEA. GEO. BATCHELDER'S Bible Class to const. him L. M. $30, Cong. Benev. Soc., a box and bbl. C. Val. $146 97 90 50
Lawrence. Mrs. L. B. Chapin $200, Central Ch. & Soc. $116 47, 316 47
Lynn. Three boxes Shoes Coll. by Rev C. B. S., Cong. Ch. one box C.
Lynnfield Centre, One box C.
Leicester. Cong. Ch. & Soc. 34 00
Leominster. Ladies' Charitable Soc. a bbl. and box C. Val. $60, "F. H. B. $5, 5 00
Lowell. T. Hunt $5, J. White $1, 6 00
Marlborough. Cong. Ch. & Soc 150 00
Marshfield. Mrs. A. Waterman 10 00
Millbury. Union S. S. Concert 10 00
Montague. Miss H. C. 50
Nantucket. First Cong. Ch. 16 50
Natick. Mrs. L. S. Fay 5 00
New Bedford. North Cong. Ch. 700 00
Newburyport. Jacob Stone $10, Rev. H. A. Woodman $3, One bbl. C., by Miss E. S. P. 13 00
New Marlborough. First Cong. Ch. M. Coll. $3 50, E. Lombard $2, 5 50
Newton. S. S. Coll. 5 35
Newton Centre. First Cong. Ch. one bbl. C.
Northampton. J. P. Williston, two Bales Sheetings, A Member of Edward's Ch. $19.88, 19 88
North Beverley. Cong. Ch. & Soc. 38 00

Northboro', One bbl. C. & Cash $5, by A. E. D. F. 5 00
North Brookfield. Hon. Freeman Walker $60, Hon. Amasa Walker $30, Union Cong. Ch. M. C. Coll's. $11 101 00
North Chelmsford. First Cong. Ch. 60 00
North Hadley. Mrs. J. Adams 10 00
North Wrentham. First Cong Ch, 10 00
Norton. Cong. Ch. one bbl. C.
Oxford. Cong. Sab. Sch. 7 35
Paxton. Eliza Burke to const. ELIZA B. HARRINGTON, L. M. 30 00
Petersham. Friends, one bbl. C.
Pittsfield. H. S 25
Saxonville. Cong. Ch. one box C.
Sharon. Rev. A. P. Chute 4 00
Shelburne. First Cong. Ch. & Soc. $191.80, Mrs. C. T Hawks $5, to const. REV. R. S. BILLINGS, D. O. FISKE, ISAAC T. FISKE, DEA. ELAM KELLOGG, GEO. C. DOLE and JOHN A. ANDREWS, L. M.'s 196 80
South Amherst. Cong. Ch. & Soc. 17 00
South Hadley. First Cong. Ch. $120, H. D. W. 50c. 120 50
Springfield. "Friends" for Hospital, by M. C. $51.25, "North Cong. Ch., A Friend" $30, Mrs. M. E. B. Alcott $3, Mrs. Ruth Kilbon $1, C. W. K. 50c. 85 75
Sudbury. Cong. Ch. one bundle and one bbl. C.
Sunderland. Cong. Ch. & Soc. 36 50
Topsfield. Cong. Ch , one box C.
Townsend. Ladies' Benev. Soc. one bbl. C., Val. $78, Centre Cong. Ch. one bbl. C.
Upton. First Cong. Ch. M. C. Coll. 5 00
Walpole. Cong. Ch. & Soc. $27.48, M. W. 50c. 27 98
Ware. From the late Thomas A. Lewis 25 00
West Gloucester. Cong. Ch. $6.75, Rev. S Cole $3.25, 10 00
Weston. Estate of Alpheus Bigelow 475 00
Whately. "L. B. W." 1 00
Wilmington. Cong. Ch. & Soc $40 90, "A Friend" $10, "A. P." for *Hospital* $5, 55 90
Williamstown. A Friend 1 00
Woburn. Individuals, 3 25
Worcester. F. R. Soc. Seven bbls. C., Val. $599 47 and two bbls. not val., Dea. I. Washburne, by H. S. B. $20, J. H. Bancroft $2, Mrs H. H. K. 50c. 22 50
Worthington. Mrs. L. G. Granger 5 00

RHODE ISLAND.

Little Compton. E. Wilbur $5, T. C. Bailey $3, A. C. Bailey and J. I. Bailey $1 50 ea., J. C. Tiffany, O. W. Simmons and G. A. Gray $1 ea., *for Mendi M.* 14 00
Newport. F. R. Assn. one box C., by Rev. S. H.
Pawtucket. Coll. Dr. Blodgett's Ch. $87 25, Miss W. 50c. 87 75
Providence. "Willing Workers of High St. Maternal Association," by Mrs. E. A. W. $20, C. S. Wardwell $2, 22 00
Westerly. Pawcatuck S. D. Bapt Ch. one box C. and a package Books Val. $22

CONNECTICUT.

Abington. Miss S C. 50
Avon. M. C. Coll., by M. C. 5 77
Bristol. Cong. Ch. S b. Sch. 12 93
Colchester. Erastus Day, 5 00
Colebrook. Cong S S. 12 00
Collinsville. Contribution by Rev. C. B. McL. 20 00
Cornwall. Friends, one bbl. C., by Mrs. M. C. R.
Cornwall Bridge. Dea. H. Swift and Mrs. P. Van Sleek $5 ea. 10 00
Coventry South. Coll. by Rev. S. W. M. 5 00
Eastford. Cong. Ch. 11 33
East Lyme. Rev. Jos. Ayer 10 00
Glastenbury. Cash 2 50
Greenwich. Dea. Jonas Mead 12 00
Griswold. "A few Ladies" 1 80
Hartford. Morgan Lewis $20, Miss M. A. Brewer and Mrs. L. B. Bidwell $10 bal. to const JUDGE DAVID J. BREWER, L. M., Individuals, by J. C. $3 75, 33 75
Haddam. First Cong. Ch. ($30 of wh. to const. GEORGE S. BRAINERD, L. M.) 38 00
Harwinton. Henry G. Birge, 5 00
Jewett City. Cong. Ch. & Soc. ($30 of wh. to const. REV. J. W. TUCK, L. M.) 47 25
Kent. L. P. Bissell 5 00
Killingly. Thomas Marble 2 00
Lebanon. South Cong. Ch. & Soc. 60 00
Litchfield. Mary T. Buell 1 00
Middletown. Ladies' Benev. Soc. of M. E. Ch. one bbl. C., M. R. Hubbard one half bbl. garden seeds, A. H. M. 50c. 50
New Britain. Individuals of Centre Ch. for *Foreign M.* 20 00
New Haven. Alfred P. Rockwell one box Goods Val. $100, Friends, one box Books Val. $50, F. A. Soc. $102 90 and two bbls., one box and one cask C., Prof. Hadley, Yale College, $30 132 90
New Milford. Ladies Aid Soc. 44 10
North Manchester. Two bbls. C., by G. G. P.
Norwich. Broadway Ch. (additional) $25, F. A. Soc. of 2 1 Cong. Ch. one bbl. C. 25 00
Orange. S. S. Coll. by E. E. R. 5 00
Rockville. Second Cong. Ch. 167 36
Stafford Springs. Coll., by Rev. S. W. M. 43 50
Stanwich. D. Banks 5 00
Simsbury. Alert Club, by C. E. W. 6 00
South Britain. P. B. Averill 5 00
South Coventry. Coll. Village Ch. 22 00
Wallingford. Caleb Atwater 5 00
Waterbury. B. A. Linsley $2, A. Bronson $1, Rev S. W. M 70c. 3 70
West Meriden. W. E. Benham $10, Ladies, one bbl. C., by Mrs. J. H. F. 10 00
West Haven. James Tolles 5 00
Winsted. E. E. Gilman 5 00
Woodbury. Horace Hurd $20, Henry S. Curtiss $15, Mrs. E. L. Curtiss $5, 40 00

NEW-YORK.

Afton. 8 Individuals $1 ea., Others $7 15 00
Albany. Rev. H. A. Holmes 1 00
Amber. Alanson Adams ($10 of wh. bal. to const. Mrs. PHILINDA HILLYER, L. M.) 20 00
Amity. Mrs. O. H. Houston, one package C.
Antwerp. Coll $26.66, Mrs. Cynthia Sykes, deceased, $30, S. Marckwick $1, by Rev. H. H. W. 57 66
Auburn. Cash 25
Barre Centre. Z. F. Hebard, 2 00
Bennettsville. W. W. Corbin $1, D. W. C. 50c. 1 50
Blodget Mills. Ladies' Benev. Soc. $8 and two bbls. C. Val. $103.34, by Mrs. H. C. T. 8 00
Brooklyn. Cash $1, Plymouth Ch. Sewing Circle, three bags C. Val. $172, 1 00
Butternutts. E. Merrick and L. Thorp $5 ea., Thomas Jackson $3, E. Wilcox, S. Nearing, S. Platt, T. Freer, N. Truman H. Williams, Major P. Root and I. Rollins $2 ea., 71 Individuals $1 ea. 100 00
Castile. R. W. Lyman 2 00
Cazenovia. Presb. Ch. $63 to const. REV. N. P. CAMPFIELD and MRS. J. I. CAMPFIELD, L. M.'s, Jonathan Woodward $10, Mrs. M. Woodward $5, Seba Loomis $5, Mrs. W. Sweatland $1, 84 00
Champlain. First Presb. Cong. Ch. (of wh. L. Kellogg $5) 84 71
Champion. Coll., by Rev. H. H. W. 4 10
Churchville. D Bangs, I. Dewey, C. Gilman, S. Hill and J. Hill $1 ea. 5 00
Cincinnatus. M. G. Lee 8 00
Cuba. Rev. C. B. Gardner 5 00
Delta. S. A. Dewey 5 50
Dryden. One box C., by E. E. McD , Mrs A. Foster $20, 20 00
Evans Mills. Presb. & Meth. Ch. Union Coll., by Rev. H. H. W. 11 77
Fairport. First Cong. Ch. 22 50
Flushing. M. B. Parsons 50 00
Fort Edward. Ladies, one box C. val. $90
Granby Centre. J. C. Harrington 20 00
Greenfield. N. Hikok 2 00
Harlem. Ladies' Union F. A Soc one package C.
Harpersville. F. R CROFUT bal. to const. himself, L. M 15 00
Holland Patent. Citizens, by D. N. 40 00
Homer. Jas. Stebbins 10 00

Honeoye. Dea. Geo. W. Pitts $50, Other Members Cong. Ch. $31.21, 81 21
Huntington. First Presb. Ch. Sab. Sch. 25 00
Kingsborough. D. B. Judson 25 00
Lancaster. Mrs. Diedamia Grinnall 50 00
Lee. W. S. Laney 5 00
Lenox. Mrs. Philissa Fowler 9 75
Little Valley. H. L. H. 25
Lockport. A Friend, by H. S. B. 10 00
Lowville. J. A. Northrop 5 00
Ludlow. S. S Todd 2 00
Madison. Cong. Ch. 15 00
Masonville. Miss C. Smith, S. Smith and J. Walker $2 ea., 25 Individuals $1 ea., Others $7, 38 00
Meredith. Rev. Geo. R. Entler, 2 00
Mellville. Mary Coming $4 and one bbl. C. 4 00
Morristown. J. Couper, 1 00
New Hamburgh. S. H. S. 25
New York. A. S Barnes & Co. $425.70, Thirteenth St. Presb. Ch. $311.21, Ch. of the Puritans $13, A. Lester $10, L. B. M. 25c., 760 16
Quaquaga. 6 Individuals $1 ea., Others $9, 15 00
Patchouge. Coll. bal., by Rev. S. O. 5 25
Pekin. Mrs. Anna Root 5 00
Penn Yan. "A Friend" to const. Rev. David Magie, L. M. 30 00
Philadelphia. Coll., by Rev. H. H. W. $7.43, A. Miles $1, 8 43
Rochester. Miss F. D. Fowler $1. Mrs. H. E. 50c., Mrs. W. B. 50c. 2 00
Saratoga Springs. Mrs. A. Wheeler 1 00
Seneca Castle. Selah Hart 5 00
Seneca Falls. S. Chatham $5 *for Home* and $5 for *Foreign M.*, J. B. Larzelere $4 *for Home* and $4 *for Foreign M.* 18 00
Sinclearville. Mrs. B. W. Field 10 25
Smithville. Coll., by Rev. H. H. W. 9 00
Stockholm. Hiriam Hulbard, 50 00
Theresa. Coll., by Rev. H. H. W., 8 96
Vermont. Mrs. Mary A. G. Sears to const. Mrs. Lucy Phelps, L. M. 30 50
Volney. School District No. 11, 7 75
West Cnazy. Coll. Wesl. Meth. Ch. to const. Artemus Bassett, L. M. 32 00
West Walworth. Mrs. J. Newhall 1 00
Windsor. Miss F. P. Guernsey and M. Stowe $2 ea., 13 Individuals $1 ea., Others $11.50 28 50
Williamsburgh. H. P. 50
Yonkers. Cash, by H. S. B., 2 00

NEW JERSEY.

Boonton. "A Friend" 5 00
Montclair. Presb. Ch. 250 00
Peterson. J. Johnson 4 00
Plainfield. Mrs. S. O. 25

PENNSYLVANIA.

Bethany. Rev. E. O. Ward 2 00
Clifford. P. Burdick $2, 8 Individuals $1 ea., Others $8.25 18 25
Covington. Coll. 5 00
Dundaff. Select Sch., by Rev. C. S. Coon $5, S. G. Sturtevant $2, J. Phelps, J. M. Singfelter and E. S. Lewis $1 ea., Others 50c. 10 50
Erie. E. H. Stearns to const Mrs. E. H. Stearns, L. M. 30 00
Farmers Valley. J. E. Olds 1 00
Farmington. Cong. Ch., by E. C. H. $10, David Miles $2, 12 00
Madison. 6 Individuals $1 ea., Others $5.25 11 25
Meadville. W. F. Clark 5 00
Moscow. Wm. Shaw $2, 4 Individuals $1 ea., Others $4 10 00
New Bedford. M. I. Johnson 5 00
Prompton. G. Hall 1 00
Rockuale. Geo. Willey, 25 00
Salem. Coll. Presb. Ch. $10.65, Coll. M. E Ch. $8, A. Hollister and C. M. West $3 ea, D. Mills, G. Green and C. H. Mills $2 ea., 12 Individuals, $1 ea., Others $5, 42 65
Sewickly. J. B. B. 25
Spring. H. P. 50
Stevenson's Mills. W. Partridge, G. W Miller $3 ea., J. L. Terrel $1, Others 25c. 7 25
Union Dale. Ira Nichols, W. Churchill, H W. Burritt $2 ea., Mrs. I. Nichols $1.50, 7 Individuals $1 ea., Others $10.50 25 00
Washington. Saml. McFarland 500 00
West Alexander. G. B. 25
Waymart. 5 Individuals $1 ea., Others $6 11 00

DISTRICT OF COLUMBIA.

Washington. "A Friend" 5 00

VIRGINIA.

Fortress Monroe. "A Teacher" 1 50

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